142 Their bodies are clean, and I have never seen a Cayapa who had a
[515] rash or boils, and only few who had scars. Their hair is thick, bristly
[302] and dull black in color; the beardless men wear it semi-long to the nape of the neck, while the women let it hang loose and open so that it not only covers their backs and ears, but in part even their fore-
291 heads and cheeks. Their clothes are extremely modest. The men wear a sleeveless, shirt-like, loose gown, which usually reaches to the hips only, but is sometimes longer, reaching to the knees, in which case it seems to be the holiday attire, and it looks richer having a border of differently colored cloth. These clothes are made of thin, very bright and cheap cotton materials. On special occasions
292 they even dress in gala clothes, which differ from their every-day
531 clothes in that they are decorated with straight lines or zig-zag de-
301 signs of shells. In addition they may deck themselves out in their
177 most precious ornaments consisting of two to ten long necklaces made of multi-colored glass beads as well as (at least from their point of view) especially beautiful neck and arm ornaments consisting of the cardboards 6 cm. wide so well known to all of us, with a whole gross of ordinary porcelain shirt-buttons on each just as they were delivered by the European manufacturers. But even among them there are
292 dandies and fashion hounds, who manage to pick up a useless old
177 black waistcoat somewhere, which they then decorate with a lot of white shells and buttons, wearing it as a sort of open vest over their red or blue shirts. But imagine the happiness of the young man who in addition to this splendor, has managed to acquire a stiff round felt hat. No matter how shabby, battered, greasy and much too small it may be on his fat pate with the thick mop of hair, he is proud of his elegance and would not change places even with the governor. The
622 Gobernador de los Cayapas (Governor of the Cayapas) is one of their
177 chiefs, of which each village or district has one—yes of course—he
292 is a great gentleman—he can afford it—he not only wears a shell
301 bedecked waistcoat over his red cotton shirt, but over it still another long, black morning-coat, which he has bought from or been given by Don So-and-so, because it had become too tight, unfashionable or shabby for the latter. And around his neck and wrists he wears especially wide cardboards with buttons in proportion to his dignity. Naturally it would be considered unseemly for a governor to come to town without suitable head-gear, even if it be only a self-made straw panama hat for lack of a black felt hat. But even he does not wear
[293] trousers or shoes, which are considered superfluous and burdensome; instead he carries in his right hand a wooden stick five feet long with a silver knob as a symbol of his position and power.

301 The women's clothes are much simpler and scantier than the
291 men's. They simply consist of a piece of cotton cloth dyed blue, black or red, about two yards long, which is tightly wrapped around the lower part of the body and is tied at the waist with flax cord. The upper part of the body, up to the waist, and legs, from the feet to the knees, remain totally uncovered. By way of ornaments they wear long strings of tiny colored beads around the wrists and long, colored bead necklaces around the neck, as well as self-made mother-of-pearl amulets and some of the more well-to-do women even wear strings of silver coins. Bead necklaces are also
[584] worn in large numbers by young men during the period of their betrothal. In other words the women's wardrobes are not a serious worry to the husbands. Up to their sixth year, children run about completely naked apart from some bead or button ornaments likewise hung on them.

481 The men walk ahead of their wives, a long leaf-shaped paddle
562 in one hand and a small net-like basket containing as little as
482 possible in the other, while the heavily laden women trot behind them with short, swaying steps, along with the children. Even from their visits to town one can observe that the woman has been given the role of the load and work-horse.

482 On her back the woman carries a heavily laden basket which is strapped around her forehead, while the youngest child sits thrust out in riding position on her hip, with the mother's arm holding him tightly. In her other hand she usually carries a bundle and a cooking pot.

574 One of their first visits in town is at the local priest's. The
797 latter claims that the Cayapa are Catholics. But this is not true.
301 Probably they only go to the priest because he seeks to prove the blessings of the Catholic Church by means of small presents and holy coins, which, one must admit, do look very pretty worn around the neck. At home they have their own cult.

481 Their happiness is apparent when they leave the vicarage, be-
198 cause they have again received presents. They amble down the business streets, curious, amazed and admiring as they go from one shop to the other. "Chindo, Kachindo, compadre?" the gutter-snipes call after them. (The first two words are in the Cayapa language, the third is Spanish; the sentence means: "Where'ye going, fellow?") "Caminando, viendo, comprando, compadre"
[91] ("going for a walk, seeing, buying, brother") the men answer politely, but in very poor Spanish.

846 and demons; on the other hand it also aims at inducing the father to identify himself intimately with the child. Obviously the women, for whom these customs do not provide the least amount of consideration, quickly lose their earlier beauty and after a few years, they wilt and become horridly ugly.

594 The marriage of the Cayapa is most harmonious. They do not
[595 have polygamy or polyandry, and adultery never occurs or only
837] [287] very rarely. Women or girls who have relationships with
[689] white or black men or those of any other race, are killed without pity. In fact they are even forbidden to enter into innocent conversation with such men under threat of severe penalty. If one of the spouses dies, they do not remarry, remaining faithful to the
[764] dead. The dead are only buried when the corpse is already in a state of decomposition and when the pestilent smell has become unbearable.

574 While the villagers and inhabitants of other races in these parts
648 are very hospitable and will always offer hospitality to travelers, no matter how poor they are, even without expecting any remuneration, the Cayapa are an exception to this rule. They fear strangers on account of their women, who are not always safe from them; but most particularly they hate the Negroes who have repeatedly attacked their women forcibly. For this reason it is not easy to obtain shelter in Cayapa villages. As they have frequently also been robbed and mistreated by Negroes, they leave their huts as soon as a Negro settles in the neighborhood, and keep on withdrawing further inland. Thus they have already completely disappeared from the banks of the Santiago River and the lower course of the Cayapa River.

135 There still is a lot of gold in their region, as indeed there are
316 small layers of alluvial gold in all these rivers. But these Indians, with the exception of a few, more modern minded, and the renegades, do not collect it, nor do they wear gold ornaments. On the other hand none of them would tell a stranger where the yellow metal could be found, even if he were offered a fortune for his secret. From the Cayapa point of view gold is an accursed thing, which brought the white and the black devils into the country and was responsible for their being pushed back into the interior and
[648] robbed of their dominion. The Negroes, however, are their sworn enemies because they have too often had to suffer bitter injustice from them.

2: Murra E-4 (no date) 1943 SD6 Cayapa SD6

291 Children wear no clothes at all until they are 6 or 8.

301 The hair is worn loose, long, and flowing by the women but is clipped
302 above the ears by the men. Both sexes wear necklaces and wristbands of glass and porcelain beads, coins, seeds, and beetle wings. Only women wear earrings.

302 The traditional *Chibcha* custom of frequently painting body and face is found among the *Cayapa*. Red, yellow, and black are used, and the designs are very numerous. Barrett reproduces many of the motifs and insists that there is no special significance attached to any of them, nor is there any age, sex, or property correlation.

TRANSPORTATION

501 **Watercraft.**—A large part of every *Cayapa's* life is spent on the water fishing and traveling. Canoes are built with great skill and care. They
[439] can withstand not only fluvial but also maritime travel and are routinely sold in the "civilized" coast towns. They are dugouts, usually 10 to 12 yards long but sometimes much larger. Balsa-wood logs are sometimes used as outriggers.

MANUFACTURES

000 Details of *Cayapa* manufactures are contained in Barrett's work, which describes and illustrates finished products and minutely discusses the techniques of preparation.

322 **Woodworking.**—Woodworking includes house building, making deadfall traps, and carving seats and children's dolls.

285 **Weaving and basketry.**—The women weave cotton cloth on a narrow
286 native loom, and the men do the sewing. The men also weave the fishing
462 nets and hammocks. Barrett's discussion of *Cayapa* basketry is outstanding. The *Cayapa* make many kinds of baskets, mats, and fans of bark and of various roots.

323 **Pottery.**—Pottery is crude and undecorated. It is used particularly for
177 storage. Tradition claims that in their old Highland habitat the *Cayapa* made better pottery but that calabashes have since largely replaced ceramics.

324 **Stonework and metalwork.**—Stonework is limited to the metates
325 used in grinding corn and plantains. Although in aboriginal times Lowland Ecuador was a famous area of metallurgy, there is no evidence that the contemporary *Cayapa* practiced it.

411 **Weapons.**—The weapon most widely used today is the muzzle-loading
177 shotgun. The blowgun was important in the past, but today its use is restricted to boys, who shoot poison darts while playing at hunting. Hardwood lances are being given up, and the bow and arrow is said not to be mentioned in *Cayapa* tradition. The steel machete is ubiquitous.

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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A TYPICAL FAMILY GROUP

[p. 62(D)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

greater size of the structure calls for correspondingly larger and stronger timbers and pillars. Furthermore, the fact that the floor is at ground level makes unnecessary the timbers which in the dwelling are required to support the floor.

Dress

At the present time the everyday dress of the men consists chiefly of two pieces: a very small, tight-fitting clout (pl. CXVI, 1-3), similar in appearance to short bathing trunks, and an improvised shirt made of calico or of gaudily figured bandana handkerchiefs. On special occasions, such as at feasts and other gatherings, a man adds to this a hat of European or of American manufacture; necklaces of beads, buttons, and silver coins; wrist-bands and neck-bands of small white buttons; and decorations upon the face and exposed parts of the body in red, yellow, or black paint. These ornaments are used to some extent also in the everyday life of the people. In pls. LIII-LVI are shown various types of necklaces and neck- and wrist-bands, and in pls. XXXIX-LII are illustrated typical paintings of the face, arms, and legs. Some of the men paint very little, others very elaborately; some wear no necklaces or similar decorations, others wear many such ornaments; and still others bedeck themselves in both manners very profusely.

The small trunk is ordinarily made of the same kind of native cloth as is used by the women in their dress. It is cut from a piece woven specially for the purpose

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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WOMAN WEARING NECKLACE AND BRACELETS

[p. 64(A)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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WOMAN WEARING DOUBLE MANTA

[p. 64(B)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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WOMAN'S CUSTOMARY COIFFURE

[p. 691]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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SINGLE MANTA AND TASSELED GIRDLE

[p. 69(b)]

A FAMILY GROUP

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3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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PL. XXIV

BARRETT—CAYAPA INDIANS

FIESTEROS AND CHURCH AT PUNTA VENADO

[p. 64(F)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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YOUNG MEN DRESSED FOR FIESTA

[p. 64 (G)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUME

[p. 64(I)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUME COMPLETED WITH A VEST

[p. 64 (J)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

comfortable and gave place to the lighter shirt which at present is made of bandana handkerchiefs or of calico. Such garments are worn by the men and boys shown in pl. XXV-XXXVIII. This shirt is made by sewing the cloth into the form of a bag, with an opening just large enough to admit the head, and with two openings at the corners for the arms. At the arm-holes the garment fits very tightly; otherwise it is a very light, loose-fitting shirt which protects to a certain extent the upper part of the body from the strong though diffused sunlight, and, to a much greater extent, from the attacks of insects. Often, when about the house or elsewhere under conditions which make it superfluous, the shirt is not worn.

Both men and women wear necklaces to a considerable extent as a part of their daily attire, and on festal occasions. These ornaments are at present made largely of glass and porcelain beads of various kinds, of small buttons, and of silver coins. In primitive times necklaces probably were as much used as at present, but they were made largely of the seeds of certain plants of the region and from the iridescent wing-covers of a large beetle, *Euchroma goliath*. Necklaces of some of these materials are sometimes still found, but they have been largely supplanted by those made of the intrusive materials described.

In pls. LIII-LVI are shown various neck and wrist ornaments. Those shown in pls. LIII, 2–6, and LIV are made of seeds of various kinds, selected for their sweet scent or for their color. The one presented in pl. LIII, 1,

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

301 is of beads and coins; in pl. LV, 1, is shown a necklace consisting of four strands of glass beads, while in pl. LVI, 2, is represented a necklace of beads, coins, and sweet-scented leaves, with two pan-pipes attached to it. A unique type of neck-band is shown in pl. LV, 2, 3; these consist of a woven band to which are attached pendants of haliotis shell. In pls. LV, 4, and LVI, 1, are illustrated a neck-band and a pair of wrist-bands made of buttons, to the former of which are attached a number of coins.

301 304 Perforation of either the nose or the ears appears to have been an unknown custom among Cayapa men, hence no nose or ear ornaments worn by men are found. Some of the women at present perforate their ears and suspend from them, as ornaments, small strings of beads or other bright manufactured objects. Neither 291 men nor women ever use native shoes or sandals of any 177 description, nor in former times were hats worn by the men. Subsequent to the Spanish conquest, however, a hat, resembling in form that of the conquistadores, was made from pitigua and used to a limited extent by the men. At present the men use, especially at times of fiestas, the white-man's hat and other wearing apparel obtained from the settlements down the river. Vests and derby hats are highly prized, the former being decorated with buttons, bright-colored yarn, and especially with rows of small silver coins. Those who do not possess vests of the kind made by the whites often improvise a vest-like garment from ordinary cloth. Such a garment is in use by the larger individual seen

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUMES

[p. 66(B)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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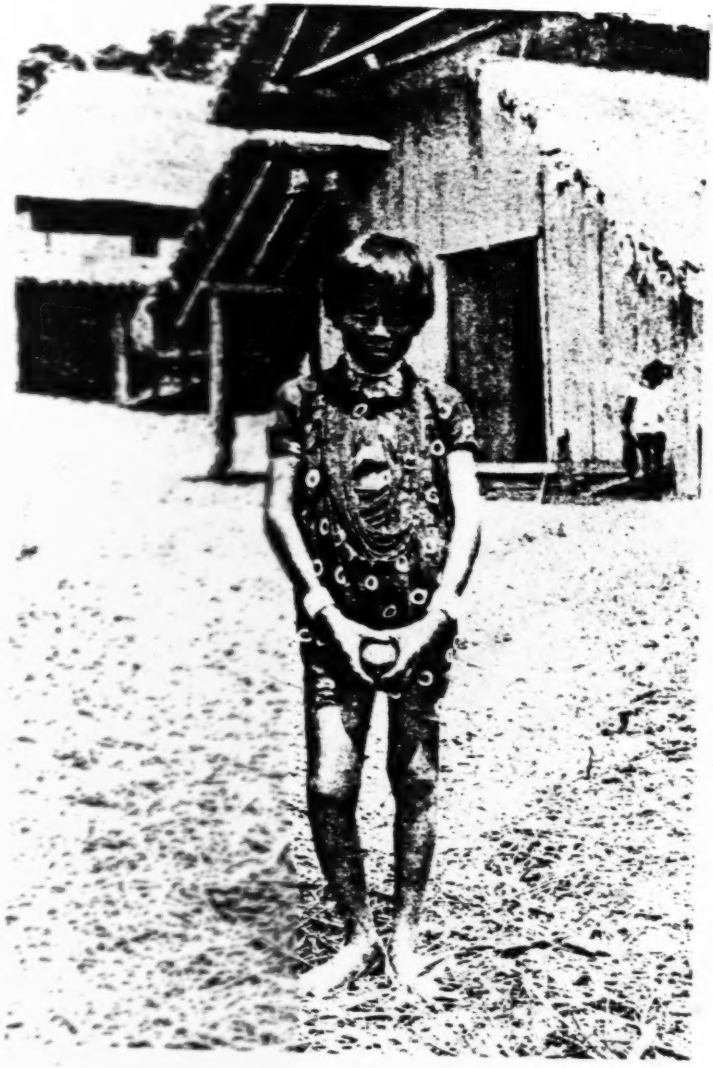

BOY DRESSED FOR FIESTA

[p. 66(c)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUMES

[p. 66(E)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUME

[p. 66 (F)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUME
[p.66(c)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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FIESTA COSTUME

[p. 66 (H)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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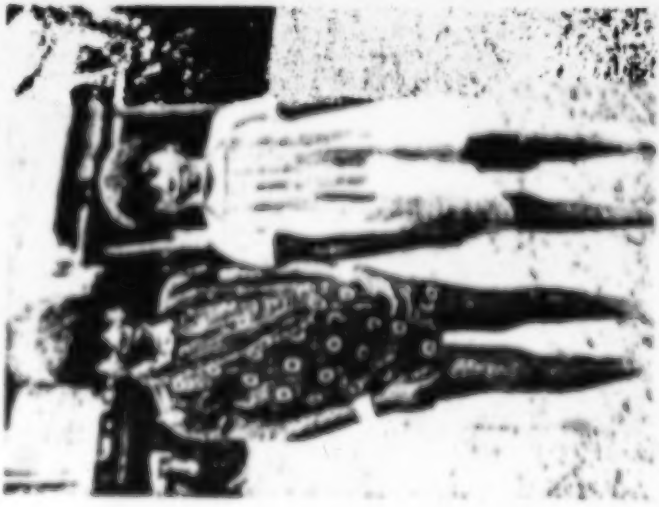
BOYS DRESSED FOR FIESTA



BARRETT—CAYAPA INDIANS

[p. 66(1)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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BOYS DRESSED FOR FIESTA

BARRETT—CAYAPA INDIANS

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

in pl. xxv. These improvised vests are often decorated with small holes in lines or in crosses or other patterns. 291 177

The everyday dress of the women consists of a manta, or skirt (pls. cxiii-cxv), girded about the waist usually with a narrow tasseled belt (pl. cvii, 1, 2). In addition, necklaces are almost always worn, and ear pendants are sometimes used. This simple attire is also the one worn at feasts and other gatherings, except on certain special occasions, such as dances and church ceremonies. At such times the head and upper part of the body are completely covered with bright-colored calico or with gaudy bandana handkerchiefs; also in canoeing on a hot day a similar covering for head and shoulders is made of black or bright-colored calico, or of handkerchiefs. With this head-covering for canoeing is usually worn a na'te, or hemispherical calabash cap, as a further protection from the sun. The manta, or skirt, above mentioned, is almost always of native fabric, and consists simply of a rectangular piece of cloth sufficiently wide to reach from the waist to slightly above the ankles, and of such length as to pass once and a third round the body. The two vertical edges of the garment are made to overlap at the back, and by pulling from time to time upon the upper corners, the garment is held in place under the narrow woven belt or the pita cord which is sometimes used in its stead. Frequently also over this tightly woven and fairly heavy garment is worn another of lighter material, which passes in the opposite direction about the body, so that the edges overlap in 291 301 302 291

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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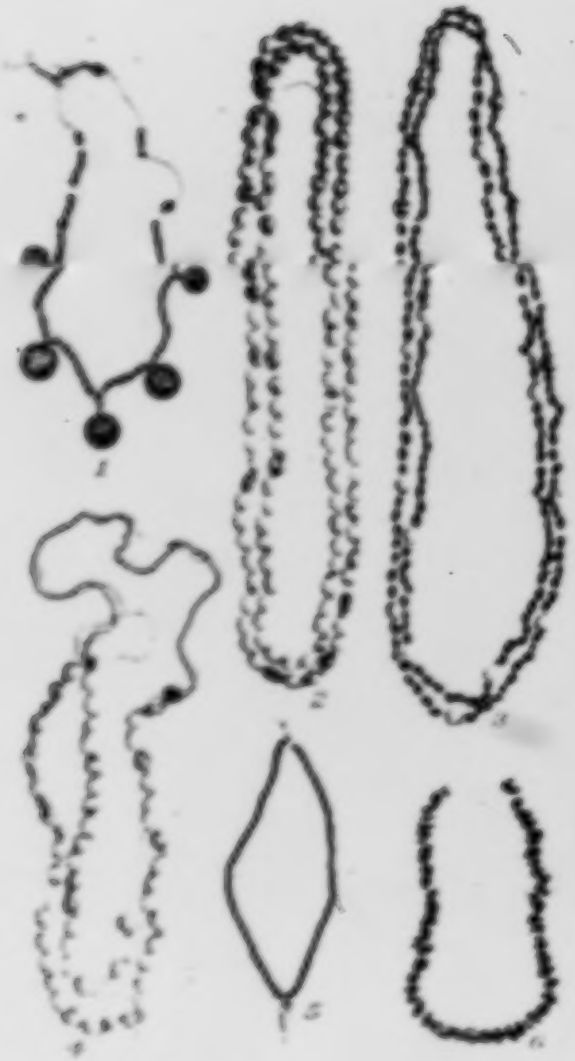

NECKLACES OF BEADS AND OF SEEDS

[p. 70(E)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

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NECK ORNAMENT OF SEEDS

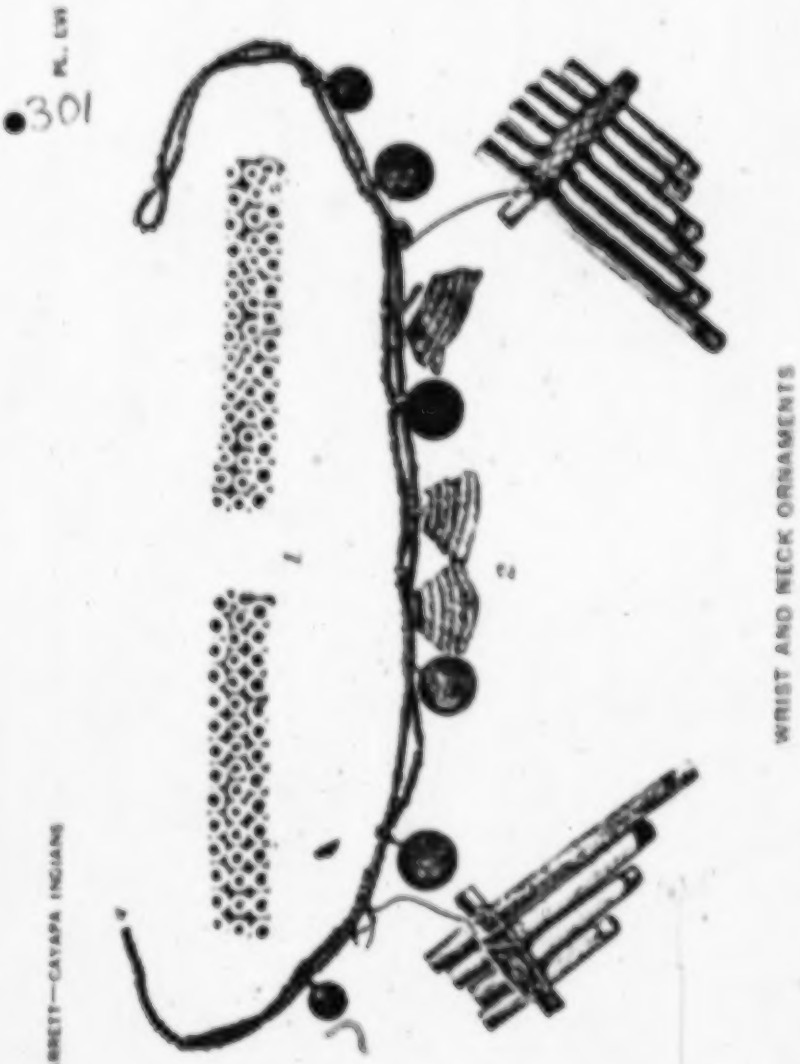
[p. 70 (F)]

NECKLACES

[p. 70(e)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6



[p. 70(H)]

3: Barrett E-5 (1908-1909)1925
SD6 Cayapa SD6

222 Of these species the one most commonly found about the houses and the most used is pū′ cīlyū, a wide-spreading tree reaching a height of about forty feet. A general view of this species is shown in pl. v, in which the broad, branching top of one of the trees is shown prominently against the sky toward the left of the center of the picture. The habits of growth of the other varieties are similar to this.

247 A species of small Compositæ, called lu′lyū, which 301 somewhat resembles the marigold, is grown with con- [527] siderable care, its special use being to provide decorative flowers for fiestas. The flowers are made up into long garlands which are draped about the altar of the church or are worn about the necks of those celebrating the fiesta. They are also sometimes inserted in the hair, over the ears, or about the clothing.

249 Upon the drying platform attached to the house there is almost always a fragment of an old canoe or some broken pots or other utensils in which are grown several of the various species of medicinal herbs, such as limoncillo, or of other plants valued for the scent of their leaves or seeds, or plants used as teas.

245 In addition to those already mentioned in greater 262 detail, there are several other introduced fruits, such as the papaya, the caimito, the orange, the lemon, the lime, and the sour sap, which are grown so rarely by the Cayapa as to make them almost negligible in a consideration of the vegetal products of the people. They spring up almost always by the accidental falling of seeds in favorable soil, rather than by intentional

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

upon the floor. First, the godfather of the groom, who at the same time is master of ceremonies, danced with the bride; next the groom danced with the godmother of the bride; and finally the chief, followed in order of rank by the other officials, danced with the bride. The groom danced but once during the day, whereas the bride was kept dancing almost constantly. She, however was relieved from time to time by some other member of her family, who danced in her place for a few minutes. During all this time the groom sat at one end of the dance hall with his mouth covered, and conversed with no one except his godfather, and rarely with him. During the intervals between dances the bride sat likewise in silence in an adjoining room. The dancing was kept up during the entire afternoon and night, with a single brief intermission. During this intermission the bride and groom put on new clothing and were decked with pendants and necklaces of silver coins, and with garlands of the yellow flowers so much used by the Cayapa for decorating the images of saints in the church.

After donning this finery, the groom resumed his place at the end of the hall and the bride continued her dancing, which lasted till nearly morning. With the coming of night, light, as usual, was provided in the dance hall by means of candles, small kerosene torches, and native torches (nī'lyū). Throughout the entire period the dance had been the simple one used by the Cayapa, but finally there was danced what is called the "San Juan," a recent importation from the mountain region which appears to be more or less, if not entirely, of Spanish origin.

3: Barrett E-5 (1908-1909)1925
SD 6 Cayapa SD6

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CASTIGATOR WITH CAT-O'-NINE-TAILS

[P. 392(A)]

or the front may differ from the back in solid colors. Often the panels may be cut vertically or diagonally with different brightly hued colors. The shirt, which falls to knee-length, is usually bordered at the hem by the same band that joins the front and rear panels. Sometimes the multicolored hem may be overlaid with the panel material that has been cut in triangular points. This gorgeous array is usually topped off with a white plastic fedora that has been smuggled in from Colombia. If the feet are shod, they are usually encased in knee-length rubber boots. For festive occasions, the men wear lipstick and round patches of rouge on their cheeks. Sometimes they also place a round spot of rouge about an inch and a half in diameter, in the middle of their foreheads. The over-all effect is quite striking.

Some men do not use cosmetics but prefer to dress up for fiestas in western clothing that often includes underwear and transparent nylon sport shirts in white, red, blue, yellow, or green. On occasion, a man will place a bright yellow straight plastic comb in his hair. Men quite often buy wrist watches for which they have no earthly use. The watches are fairly expensive, poorly

made, and seldom in working order. The brand names are obvious imitations of well known trade-marks, and men may be seen sporting watches marked "Algin," "Danrus," or "Wiltham." If queried as to the time of day, the most likely response is "just today the watch stopped working."

Attractive as the Cayapa male is in his festive array, the woman is clearly the fashion leader. Because she is short-legged and thick-waisted, her adornment is calculated to conceal these features and to shift attention to her face instead. Like the male, she is rouged and lip-painted. Occasionally she paints a black line across her cheeks and upper lip. Her hair, which is waist length, is fastened at the side and front with multi-colored barrettes, while the crown of the head is covered by a Juliet's cap fabricated of shiny coins. Around her shoulders and neck depend row after row of brightly-hued glass and metal beads and strings of coins. The ultimate row of baubles may fall below the hip line. Beaded ligatures may be placed on her arms, and silver rings may adorn all of her fingers except the thumbs. Around her shoulders she wears a bright

Negroes present for Church services, because they like to hear them sing. One of the complaints voiced against the/ĩn^{y}i/ was that he had not invited enough Negro singers to the fiesta.

On Easter Sunday, there was a great deal of varied activity in all of the houses as the Cayapa prepared for the church activities. This meant that they put on their newest clothing, and young children were dressed in the kind of ornamentation ordinarily worn by women, they often had row upon row of beads and bangles hanging from the neck down to the waist. Around ten o'clock, the church bell rang, and people began drifting over to the church. The officials stood outside with their whips, and as people approached, they struck them several times across the buttocks. Some went into the church, where the chief stood in front of the altar. They bent forward and received the blows. Children were whipped also, but very lightly. Some of the officials went into each of the houses looking for stragglers. After all had been whipped, they whipped themselves and one of them whipped the chief. Only a few of the Negroes joined in the ritual, and, in these